AL-‘AQEEDATUT-TAHAAWIYYAH.

The great scholar, Hujjatul- Islaam, Aboo Ja’far al- Waraaq at-Tahaawee, in Egypt, may Allaah have mercy upon him, said:

1. This is a mention of an explanation of the ‘Aqeedah (Creed and Belief), of the Ahul-Sunnah walJamaa’ah upon the way of the jurists of the Religion: Aboo Haneefah an-Nu’maan ibn Thaabit al-Koofee, and Aboo Yoosuf Ya’qoob ibn Ibraaheem al-Ansaaree, and Aboo ‘Abdillaah Muhammad ibn al-Hasan ash-Shaybaanee- may Allaah be pleased withthem all, and what they held as their Creed from the fundamentals of the Religion and what they held asReligion in obedience to the Lord of the creation.

2. We say with regard to *Tawheed* of Allaah, holding as our Creed and Belief- due to the guidance to correctness granted by Allaah: that Allaah is One, having no partner.

3. And there is nothing like Him.

4. And nothing renders Him incapable;

5. And nothing besides Him has the right to be worshipped.

6. Ancient without any beginning, remaining forever without any end.*

7. He does not perish, nor pass away.

8. Nothing occurs except what He wills.

9. He is not reached by people’s conjecture nor can He be grasped by their understanding.

10. He does not resemble the creation.

11. Ever-Living, He does not die.

12. The Independent Sustainer of everything Who does not sleep.

13. Creator without any need. Provider without anydifficulty.

14. Giver of death without any fear.

15. The One who resurrects without any exertion.

16. He has always had His attributes from before His act of creation.

17. He was not increased in anything by their being brought into existence which was not already His attribute.

18. And just as He has always possessed His attributes,then likewise He will always possess them forever.

19. He did not acquire the name ‘*al-Khaaliq*’ (TheCreator) after the creation of the creation.

20. Nor did He acquire the name ‘*al-Baaree*’ (TheOriginator and Maker) after bringing forth the beings.

21. He possessed the meaning of ‘*ruboobiyyah*’(Lordship and Nurturing) even when there were no slaves under His Lordship, and the meaning of being the Creator even when there was no creation.

22. And just as He is the One who is the Giver of life to the dead – after He gives them life, then He deservedthis name before He gave life to them; likewise He deserved the name ‘The Creator’ (*al- Khaaliq*) before He created and produced them.

23. This is because He has full power and ability overeverything.

24. And everything is totally dependent upon Him.

25. And every affair is easy for Him.

26. He has no need of anything.

27. {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ }[Meaning: There is nothing like unto Him, and He is the All- Hearing, the All- Seeing.]

28. He created the creation whilst having full Knowledge (of them).

29. And He decreed fixed limits for them.

30. And He laid down fixed time-spans for them.

31. And nothing was hidden from Him before He created them.

32. And He knew whatever they were going to do, before He created them.

33. And He commanded them to obey Him, and He forbade them from disobeying Him.

34. And everything occurs in accordance with His pre- decree.

35. And His Will is enacted, not the will of His servants-except what He wills for them, so whatever He willed for them occurs, and whatever he did not will for them does not occur.

36. He guides whoever He wishes, and protects and keeps safe as a favour (*fadl*) upon them; and He misguides whoever He wishes, and humiliates,[1] and puts to trial from (His) Justice (*‘adl*).

37. All of them vary within His Will (*Mashee.ah*), between His Favour and His Justice.

38. He is Supreme and Exalted – High above having any opposites or rivals.

39. None can repel His Decree and none can delay His Judgement and none can overcome His commands.

40. We have *Eemaan* in all of that, and we are certain that everything comes from Him.

41. And that Muhammad (صلى الله عليه وسلم) is His chosen slave, His selected Prophet and HisMessenger with whom He is pleased.

42. He is the last of the Prophets; the Imaam (leader) of those who have *taqwaa* (those who are dutiful toAllaah); the chief of the Messengers; and thebeloved one of the Lord of the whole creation.

43. And every claim to Prophethood after him is erroneous, and is baseless futile desires.

44. He is the one sent to the whole of the jinn and to allof mankind; with the Truth and the Guidance, and with light and radiance.

45. And that the Qur.aan is the Speech of Allaah.

[1] This would probably be better translated as ‘abandons’ or ‘forsakes’ (jazaakillaahukhairan to the sister who pointed this out).

46. It originated from Him as something spoken, without us knowing how; and He sent it down to His Messenger as Revelation.

47. And the Believers attest to it as being the truth upon that basis.

48. They have certainty that it is the Speech of Allaah – the Most High – in reality.

49. It is not something created such as the speech of mankind.

50. So whoever hears it and claims it is the speech of a human, then he has committed Unbelief.

51. So Allaah has blamed and criticised such a person and has threatened him with Hell-Fire.

52. So since Allaah has threatened with Hell those who say : {إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ} [Meaning: This is nothing but the word of a human being]: then we know and we have full certainty that it is the Speech of the Creator of mankind.

53. And it does not resemble the speech of humans.

54. And whoever describes Allaah with any human characteristic, then he has disbelieved.

55. So whoever comprehends this, will take it as a lesson.

56. And will be prevented from the like of the saying of the Unbelievers.

57. And he will know that He - with His attributes is not like mankind.

58. And Seeing (Allaah) by the people of Paradise istrue, without their encompassing Him and without us knowing how it will be.

59. Just as is stated by the Book of our Lord, {وُجُوهٌيَوْمَئِذ نَّاضِرَةٌ...إِلَى رَبِّهَا نَاظِرَةٌ} [Meaning: Some faces on that day will be radiant, looking at their Lord.

60. And its explanation is as Allaah- the Most High-wanted and knew.

61. And every authentic *hadeeth* reported from the Messenger (صلىالله عليه وعلىاله وسلم) then it is just as he said.

62. And its meaning is as he intended.

63. We do not enter into that, interpreting it in accordance with our opinions, nor forming ideas based upon our desires.

64. For no one will be safe in his Religion except one who submits to Allaah - the Mighty and Majestic – and to His Messenger (صلىالله عليه وعلىاله وسلم).

65. And who refers whatever is unclear to him back to one who knows it.

66. And Islam will not be firmly established except upon the basis of unrestricted submission and surrender.

67. So whoever seeks after that which his knowledge hasbeen prevented from, and who is not satisfied regarding his understanding with submission, thenhis seeking will block him from pure and sincere*Tawheed* and from clear awareness and from correct *Eemaan.*

68. So he will waver between Unbelief and *Eemaan*, and believing and denying, and affirmation and rejection.

69. He will be a person suffering from whisperings, lost, doubting, neither being a true Believer upon *Eemaan,* nor an outright rejecter and denier.

70. And *Eemaan* (true Faith) in (*ar-Ru.yah*) the fact that the people of the Abode of Peace and Security will see Allaah - will not be correct from those of them who takes it to be in accordance with his own mistaken idea, or who misinterprets it with his own understanding.

71. Since the correct interpretation of the seeing, and the correct interpretation of every meaning ascribed to Lordship is to leave interpreting it, and to adhere to submission.

72. And upon this rests the Religion of Islaam.

73. And whoever does not guard himself against negating and against likening the Creator to thecreation, then he will slip and go astray and will not attain the correct declaration of Allaah being free of imperfections.

74. Since our Lord - the Majestic and Most High - hasthe attributes of Unity and Oneness.

75. Having the attributes of Uniqueness, with no one from the creation sharing in the meaning of that.

76. And He is highly Exalted above limits and goals, and having parts and limbs andappendages.

77. He is not contained by the six directions, contrary to all of the living things.

78. The '*Mi'raaj*' (the Ascent through the Heavens) is true and the Prophet - may Allaah extol him and his followers and

grant him peace and security-wastaken on the Night-Journey *(al-Israa.).*

79. And he was taken bodily, whilst awake, up to the heavens.

80. Then to whatever higher places Allaah wished, and Allaah bestowed honour upon him with whatever He wished.

81. And He revealed to him what He revealed to him. {مَا كَذَبَ الْفُؤَادُ مَا رَأَى} [Meaning: The heart did not lie about what it saw.]

82. So may Allaah extol him and grant him peace and security in the Hereafter and in this life.

83. And the Lake *(al-Hawd)* with which Allaah – the Most High will honour him, as a relief from thirst for his Ummah – is true.

84. And Intercession *(ash-Shafaa'ah),* which has been stored up for them, is true, as is related in the narrations.

85. And the Covenant *(al-Meethaaq)* which Allaah - the Most High - took from Aadam and his descendants is true.

86. And Allaah - the Most High - has always known the number of those who will enter Paradise, and the number of those who will enter the Fire, altogether.So that the number will not be increased, nor will itbe decreased.

87. And the same applies to their deeds; He knew whatever they would do.

88. Everyone will have what he was created for made easy for him.

89. Deeds will be in accordance with their conclusions.

90. And the fortunate person is the one who is fortunate by the decree of Allaah; and the wretched person is the one who is wretched by the decree of Allaah.

91. And Pre-decree *(al-Qadr)* is fundamentally the secret of Allaah – the Most High – within His creation.

92. Knowledge of it is not acquired by any Angel drawn near, nor any Prophet sent.

93. Delving deeply into it and looking into that leads to frustration and disappointment and is a ladder to deprivation, and is the level of arrogance.

94. So beware of that: beware of looking into it, thinking about it, and entertaining whispered ideas about it.

95. Since Allaah – the Most High – concealed the knowledge of Pre-Decree *(al-Qadr)* from His creation.

96. And He forbade them from striving to attain it.

97. Just as He - the Most High said in His Book: {لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ}] Meaning: He can not be questioned about what He does, but they will be questioned.]

98. So whoever asks: why did He do (such and such) then he has rejected the Judgement of the Book.

99. And whoever rejects the Judgement of the Book is one of the Unbelievers.

100. So this is in summary what is required by one whose heart is enlightened, from the beloved servants *(Awliyaa.)* of Allaah – the Most High.

101. And it is the level of those firmly grounded in knowledge.

102. Because knowledge *(al-'Ilm)* is of two kinds: knowledge which is present within the creation, and knowledge which is absent from the creation.

103. So denying the knowledge which is present is Unbelief, and claiming to have the knowledge which is absent is Unbelief.

104. And *Eemaan* (true Faith) is not established except through acceptance of the knowledge which is present, and leaving aside seeking the knowledge which is absent.

105. And we have Eemaan in the Preserved Tablet *(al- Lawh)*, and in the Pen *(al*-Qalam), and in everything which has been inscribed in it.

106. So if the whole of the creation were to gather together regarding something which Allaah – theMost High – had written in it [i.e. in the PreservedTablet] that it was going to occur, and they tried to stop it from happening, then they would not be able to do that. And if they all gathered together concerning something which Allaah – the Most High – did not write in it, to try to make it happen – then they would not be able to do that.

107. The Pen has run dry having written down whatever will occur until the Day of Resurrection. Andwhatever the servant misses out on then it was never going to come to him, and whatever befalls him, then it was never going to miss him.

108. And it is upon the servant to know that Allaah had prior knowledge of everything that was going to occur in His creation.

109. So He decreed that precisely and firmly.

110. There is nothing to cancel it out; and there is no one from His creation- in His heavens or on His earth-who can rebut it, remove it, change it, reduce it oradd to it.

111. And that is from the essential fundamentals of *Eemaan*, and the fundamental principals ofknowledge and awareness (of Allaah).

112. And it is from the affirmation of the *Tawheed* of Allaah- the Most High- and His Lordship just as He- the Most High- said in His Book{وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا } [Meaning: He created everything and gave it a predecreed measure.] And He the Most High said: {وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا}[Meaning: And the Command of Allaah is a Decree determined.

113. So woe to the one who becomes an adversary to Allaah- the Most High- regarding Pre-Decree.

114. And who presents a diseased heart to delve into it.

115. In his attempt to uncover the Hidden and Unseen (*al-Ghayb*) he has attempted to uncover a secret which issecure.

116. And what he has said about it causes him to become a sinful and great liar.

117. And the Throne (*al-'Arsh*) and the Foot-stool (*al- Kursee*) are true.

118. And He has no need of the Throne or of whatever is beneath it.

119. He encompasses everything and is above it.

120. And He has rendered His creation incapable of encompassing (everything).

121. And we say with *Eemaan* (true Faith) testifying to the truth and with full submission, that Allaah took Ibraaheem as an especially beloved one (*Khaleel*), and Allaah spoke directly to Moosaa.

122. And we have *Eemaan* (true Faith) in the Angels and the Prophets.

123. And in the Books which were sent down to the Messengers, and we bear witness that they were upon the clear truth.

124. And we call those who pray towards our '*Qiblah*' (direction of Prayer): Muslims and Believers (*Mu.minoon*).

125. As long as they acknowledge that which the Prophet came with, and as long as they believe him in whatever he said and informed of.*

126. And we do not enter into vain speech concerning Allaah, nor do we dispute regarding Allaah's Religion.

127. And we do not dispute concerning the Qur.aan; and we bear witness that it is the Speech of the Lord of the whole of creation.

128. The 'Trustworthy Spirit' (*ar-Roohul-Ameen*) [i.e. Jibreel] descended with it and he taught it to the chiefof the Messengers-(صلىالله عليه وعلىاله و سلم)- may Allaah extol him and grant him peace and security, and his true followers.

129. And it is the Speech of Allaah the -Most High- nothing from the speech of the created beings equals it.

130. And we do not say that it is created, and we do not oppose the united body of the Muslims.

131. And we do not declare anyone from the people of the *Qiblah* to be Unbelievers because of a sin – as long as the person does not consider the sin to be lawful.

132. And we do not say: 'When a person has *Eemaan* then it will not be harmed by any sin which he commits.'

133. And we have hope for the doers of good from amongst the Believers that He will pardon them and enter them into Paradise by His Mercy: but we do not feel certain about their being safe, nor do we bear witness of Paradise for them.

134. And we seek forgiveness for their evil-doers, and we fear for them, but we do not cause them to despair.

135. And feeling totally secure and totally despairing-both of these take a person outside the Religion of Islaam.

136. And the true path for the people of the *Qiblah* lies between these two.

137. And the servant does not exit from Eemaan except by denying that which entered him into it.*

138. And *Eemaan* (true Faith) is to affirm with the tongue,and to believe with the heart. **

139. Everything which is authentically from the Messenger (صلى الله عليه وسلم) from the Legislation and the clear explanation is all true.

140. *Eemaan* is one entity, and its people regarding it are the same. **

141. And variation in excellence between them is by fear and dutifulness, and by opposing desires, and by adhering to what has most right.

142. And all of the Believers are ‘*Awliyaa.*’ of (Servants loved by) the Most Merciful; and those having themost honour with Allaah are the ones who are the most obedient, and those who most closely followthe Qur.aan.

143. And *Eemaan* is (to truly believe) inAllaah, His Angels, His Books, His Messengers and the Last Day, and in Pre-Decree (*al-Qadr*): that which is sweet from it and what is bitter, that is from Allaah the Most High.

144. and we are Believers in all of that.

145. We do not differentiate between any of His Messengers, and we believe all of them regarding what they came with.

146. And those guilty of major sins (*Ahlul-Kabaa.ir*) [from the Ummah of Muhammad {صلى الله عليه وسلم}] will not remain forever in the Fire, if they die as people upon *Tawheed;*

147. Even if they did not repent- as long as they meet Allaah upon awareness, (as true Believers) - then they will be under His Wish and Will (*Mashee.ah*), and His Judgement: if He wishes He will forgive them and pardon them, by His Favour, just as He- the Mightyand Majestic - said in His Book:{وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاء} [Meaning: And He forgives whatever islesser than that for whomever He wishes], and if He wishes He will punish them in the Fire, by His Justice.

148. Then He will bring them out of it through His Mercy and through the Intercession of those who will intercede- from those who were obedient to Him.

149. Then He will send them to His Paradise.

150. And that is because Allaah- the Most High - is the Guardian of those who have awareness (*ma'rifah*) of Him, and He does not treat them in the two abodes like those who deny Him: those who fail to receive His Guidance, and do not attain His Guardianship.

151. Allaah! O Guardian of Islaam and its people! Make us firm upon Islaam until we meet You with it.

152. And we hold praying the Prayer behind everyrighteous or sinful person from the people of the*Qiblah*, and upon whoever dies from them.

153. And we do not declare about anyone from them that he is going to be in the Paradise or that he is going to be in the Fire.

154. Nor do we accuse them of *Kufr* (Unbelief), *Shirk* or *Nifaaq* (Hypocrisy) as long as nothing from that appears from them.

155. And we leave their hidden secrets to Allaah – theMost High.

156. And we do not hold using the sword against anyone from the *Ummah* of Muhammad (صلىالله عليه وسلم), except upon those whom it becomes obligatory to use it upon.

157. And we do not hold rebelling against our rulers and those in authority over our affairs.

158. Even if they oppress.

159. And we do not make supplication against them.

160. And we do not take our hand away from obedience to them.

161. And we hold that obedience to them is a part of obedience to Allaah-the Mighty and Majestic-and an obligation, as long as they do not command with something sinful.

162. And we make supplication for them that they be rectified and kept secure.

163. And we follow the *Sunnah* and the ‘*Jamaa’ah*’ (the united body upon the truth), and we avoid separation, disputation and splitting.

164. And we love the people of justice and trustworthiness, and we have hatred for the people of injustice and treachery.

165. And we say: ‘Allaah knows best’ regarding whatever is unclear to us.

166. And we hold wiping (*al-mash*) upon leather socks -on journeys or in residence, as occurs in the narrations.

167. And the *Hajj* and *Jihaad* continue along with those in authority over the Muslims: those (leaders) who are righteous and those who are sinners, until the establishment of the Hour; nothing abolishes it or cancels it.

168. And we have *Eemaan* in the (Angels who are) noble scribes (*al-Kiraamul-Kaatibeen*), since Allaah has appointed them as guardians over us.

169. And we have *Eemaan* in the Angel of death(*Malakul-Mawt*), who is entrusted with taking the souls of the people.

170. And in the punishment of the grave for those who are deserving of it; and in Munkar and Nakeer questioning each person in his grave about his Lord, his Religion, and his Prophet - as occurs in the narrations from Allaah’s Messenger (صلى الله عليه وعلى اله و سلم) and from the Companions - may Allaah be pleased with them.

171. And the grave will either be a garden from the gardens of Paradise, or a pit from the pits of the Fire.

172. And we have *Eemaan* in the Resurrection (*al-Ba’th*), and in the recompensing for deeds on the Day ofResurrection; and in the presentation of deeds and in the Reckoning, and in the reading of the records; and in the reward and punishment; and in theBridge (*as-Siraat*) and in the Balance (*al-Meezaan*).

173. And the Paradise and the Fire are both already created; they will never finish or pass away.

174. And that Allaah- the Most High- created Paradise and the Fire before the rest of creation, and He created inhabitants for both of them.

175. So whoever He wishes from them will go toParadise, through His Favour (*Fadl*); and whoever He wishes from them will go to the Fire, from HisJustice (*‘Adl*).

176. And everyone will act in accordance with what has been decreed for him and is going towards the destination he was created for.

177. And good and evil are predecreed for the servants.

178. And the ability which is necessary for an action to be carried out with regard to the like of ‘*tawfeeq*’ (Allaah’s

guiding to it and granting it), which is such that it is not permissible to ascribe it to the created being – then this comes along with the action. As for the capability from the aspect of health, capacity, power, and soundness of limbs, then this is present before the action and the address (in the Legislation) relates to this, and it is just as He – the Most High- said: {لاَ يُكَلِّفُ اللّـهُ نَفْسًا إِلاَّ وُسْعَهَا} [Meaning: Allaah does not burden a soul except with what it can bear.]

179. And the actions of the servants are created by Allaah, and earned by the servants.

180. And Allaah - the Most High- did not burden them except with what they are capable of.

181. And they are only capable of doing what they have been enjoined with.

182. And this is the explanation of '*Laa hawla wa laaquwwata illaa billaah*' (There is no change and no power except with Allaah's aid).We say: there is no manoeuvring for anyone, and no movement for anyone, and no moving away from disobedience to Allaah – except with the aid ofAllaah; and there is no power for anyone to establish obedience to Allaah, and to remain firm upon it,except by Allaah's *tawfeeq* (His granting successful attainment ofthat).

183. And everything occurs with the Will *(Mashee.ah)* of Allaah - the Most High and His Knowledge, and His Ordainment and Pre-Decree.

184. His Will overcomes all wills.

185. And His Pre-Decree overcomes all efforts.

186. He does whatever He wishes and He is never unjust, [He is Pure and free of every evil and tribulation, and He is free and far removed from every deficiency and blemish.]

187. (لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ) [Meaning]: He is not to be questioned about what He does, but rather they will be questioned.

188. And there is benefit for those who are dead in the living making supplication and their giving in charity.

189. And Allaah - the Most High-responds to supplications and fulfils their needs.

190. He owns and has mastery over everything, and nothing owns and has mastery over Him.

191. There is no independence from Allaah - the Most High - even for the blink of an eye.

192. And whoever thinks that he can do without Allaah for the blink of an eye has committed Unbelief, and has become from the people of destruction.

193. And Allaah becomes angry, and becomes pleased, but not like anyone from the creation.

194. And we love the Companions of Allaah's Messenger (صلىالله عليه وعلىاله وسلم).

195. And we do not go beyond the due limits in love of any one of them.

196. And we do not disown and free ourselves from anyone of them.

197. And we hate whoever hates them,

198. And (we hate) whoever mentions them with other than good; and we do not mention them except with good.

199. And love of them is Religion (*Deen*), true-Faith(*Eemaan*), and goodness (*Ihsaan*); and hatred of them is Unbelief (*Kufr*), Hypocrisy (*Nifaaq*) and Transgression (*Tughyaan*).

200. And we affirm the Caliphate after Allaah’s Messenger (صلىالله عليه وسلم): firstly for Aboo Bakr as-Siddeeq-radiyallaahu `anhu-, affirming his excellence and precedence over the whole of the Ummah; then for `Umar ibn al-Khattaab-radiyallaahu `anhu-; then for `Uthmaan-radiyallaahu`anhu-; then for `Alee ibn Abee Taalib-radiyallaahu `anhu-; and they are the rightly guided Caliphs (*al-Khulafaa. ur-Raashideen*), and the rightly guided Imaams.

201. And the ten whom Allaah’s Messenger (صلىالله عليه وسلم) named and to whom he gave glad tidings of Paradise–we bear witness that they will be in Paradise, just as Allaah’s Messenger (صلىالله عليه وسلم) bore witness, and his word is the truth; and they are: Aboo Bakr, `Umar, `Uthmaan, `Alee, Talhah, az-Zubayr, Sa`d, Sa`eed, ` Abdur-Rahmaan ibn `Awf, and Aboo `Ubaydah ibnal- Jarraah – and he is the eminently trustworthy one of this*Ummah* – radiyallaahu `anhum ajma`een- (mayAllaah be pleased with them all.)

202. And whoever speaks well of the Companions of Allaah’s Messenger (صلىالله عليه وسلم), and his wives who were pure and free of having any stain upon their honour, and his offspring who were untainted and free of every impurity, then he is free of Hypocrisy.

203. And the early scholars from the *Salaf* (the earlypredecessors), and the *Taabi`een* (successors) who came after them: the people upon good and the narrations, and the people of Fiqh and discernment; are not to be

mentioned except with fine words; and whoever speaks ill of them then he is not upon the correct path.

204. And we do not declare any of the *'Awliyaa.'* (the beloved and obedient servants of Allaah) to be superior to any of the Prophets- `alaihimus-Salaam- and we say: a single Prophet is superior to all of the *`Awliyaa*.

205. And we believe in what is reported from their miracles (*karaamaat*), and in the narrations about them which are authentically related by the reliable narrators.

206. And we have *Eemaan* in the Signs of the Hour: such as the emergence of the *Dajjaal*,

207. And the descent of `Eesaa ibn Maryam- `alaihis-Salaam- from heaven.

208. And we have *Eemaan* in the rising of the sun from where it sets.

209. And in the emergence of the beast of the earth (*Daabbatul-Ard*) from its place.

210. And we do not accept as true the saying of a fortune teller (*kaahin*) or a diviner (*'arraaf*).

211. Nor anyone who claims anything which goes against the Book, the Sunnah, and the consensus (*ijmaa`*) of the *Ummah*.

212. And we hold that the united body upon the truth (*al-Jamaa'ah*) is what is true and correct, and that separation is deviation and punishment.

213. And the Religion of Allaah upon the earth and in the heavens is one, and it is the Religion of Islaam.

214. He - the Most High - said: {إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ} [Meaning: The Religion with Allaah is Islaam], and He - the Most High- said :{وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا }[Meaning: And I am pleased for you with Islaam asyourReligion].

215. And it lies between extremism and falling short,

216. And between ‘*tashbeeh*’ (likening the creation to the Creator) and ‘*ta`teel*’ (negating Allaah’s attributes)

217. And between fatalism (*al-jabr*) and denying Pre-Decree.

218. And between feeling secure and despairing.

219. So this is our Religion and our creed and belief,outwardly and inwardly; and we free ourselves before Allaah of everyone who opposes what we have mentioned and made clear.

220. And we ask Allaah- the Most High - to make us firm upon *Eemaan* (true Faith) - and to conclude our lives with it.

221. And that He keeps us safe from the variant heretic ideas and the opinions which cause separation.

222. And the corrupt sects

223. like the *Mushabbihah*,

224. and the *Mu’tazilah*,

225. And the *Jahmiyyah* and the *Jabariyyah*.

226. And the*Qadariyyah*

227. And from those who go against the *Sunnah* and the *Jamaa`ah* and ally themselves with misguidance.

228. And we are free of them, and we hold them to be misguided and corrupt, and preservation and guidance to what is correct is granted by Allaah.

Translated by Abu Talhah Dawud Burbank

* Points requiring correction or clarification [see the explanation of Shaikh al-Fawzaan.]